

RELIGIOUS INTELLIGENCER.

"Behold I bring you good tidings of great joy."

No. 42

NEW-HAVEN, MARCH 15, 1817.

VOL. I.

FOREIGN INTELLIGENCE.

The Bible a new school-book for Roman Catholics.

FROM THE 10TH REPORT OF THE HIBERNIAN SOCIETY.

Continued from p. 644.

The cheering expectations which the Committee entertain of the happy consequences which may be expected to result from the circulation of the word of God through the medium of the Schools, among the Catholic population of this kingdom, will, I trust, be happily realized; and, that the Committee may have other evidence to the fact, besides my representation, you will have with this, an extract from the Report of the Sligo Branch of the Hibernian Bible Society, read at their last annual meeting, in which there is an unexaggerated statement of the high utility of the Schools in this respect.

Connected with them, the word of God penetrates into the strong holds of superstition, ignorance, and prejudice. They solicit not, in the first instance, the attention of the adults; therefore, their hostility, as to any threatening danger to themselves, is not awakened. It is but a School-book, a book for children, and although it be not the book they would solicit for their offspring, they must submit. Education cannot be had on other terms. From the Schools it finds its way into their houses. Here, pleased to hear their children read, they give attention; the book speaks for itself; they soon perceive that it is not that pernicious thing which they were taught to believe it to be. Prejudice subsides, and admiration grows into an affectionate attachment to that, of which, circumstanced as they are, they must have otherwise remained for ever ignorant.

I learn, with much satisfaction, the additional supply of Irish Testaments which I may shortly expect. All the Irish teachers are on their rounds, and the Irish classes are multiplying. I am using every endeavour to cultivate the reading of the Irish Testament where necessary.

The present state of the Schools admits of a most favourable report. Every where they prosper, and their increase is only limited by prudential caution, and the consideration of the growing magnitude of the expense, which I cannot help feeling, though I have had no intimation from you which sets bounds to our exertions, or has any other tendency but the most animating encouragement to "go forward" in the blessed work. Partial opposition still exists; but nothing more serious than the driving in of outposts. We soon recover the ground we had lost, and such occurrences, are but preludes to a victory. In the next quarterly return, dispersed Schools will be seen again to exist and to flourish; and, in districts where opposition seemed to threaten the existence of the Schools in being, and to render the prospect of further extension hopeless, they have multiplied.

I continue to receive from the Masters the most pleasing accounts of increased attention to the word of God, in the neighbourhood of the Schools; and, indeed, were I to indulge them in furnishing with Bibles and Testaments all who anxiously desire them, I should require a much greater supply. You will observe, in the account given me by Archdeacon D——, the attention excited to the preaching in the neighbourhood of the Schools in the district he visits.

I have had, for this last half year, a flourishing School in B——, a very respectable country town in this county; where I have for years, with vari-

ous success, been contending with priestly influence. The first Master, though a Protestant, had no object in keeping the School but the salary, which he endeavoured to secure by fraud and imposition; but, being constantly baffled and disappointed by the application of the regulations, he at last gave it up. The present Master, who is also a Protestant, is an active proper man. His gross number is now I believe about 140. From the difficulty of establishing a School there, I had to give the advanced rate of £5 for twenty pupils to the Master, and a proportion of the house rent.

At G—, near B—, the children one day, on their return from School, met, on the great road leading to L— D—, some drivers who were conveying cattle to the northern markets. Perceiving the “blue books” and Testaments in the hands of the children, they made enquiry about the School in which the books were taught, and being informed that it was a Society’s Free School, they told the children that they knew those books well, and that they were designed to destroy and overturn the Roman Catholic religion. The poor children fled to their parents to communicate the alarming intelligence, the immediate result of which was, the withdrawing of the children from the School. The Master, on enquiry, learning the cause of his School being deserted, waited immediately on the Priest, who was hearing confession at the time, at no great distance from the School. As soon as the Priest had leisure, he accompanied the Master to the School-house, and having desired him to produce the books with which the School had been supplied, he carefully looked over both No. 1 and No. 2 of the spelling books, and then examined the Testament. After this, he enquired of the Master if he was supplied with any other books by the agent of the Society; to which he replied, that he was not, and had positive directions to allow no other books to be used in his School. The Priest then observed

that, instead of discountenancing the School, both it and the books had his most cordial approbation; and, not satisfied with giving this testimony, in the hearing of such of the parents as had followed the Priest to the School, to learn the result of the investigation, he went with the Master to the houses of the rest of the parents, and communicated to them individually what he had publicly declared in the School house. The consequence of the Priest thus patronizing the School was, that when Mr. H— arrived there, though he was not expected, there were 82 pupils present.

Mr. H— says that this School is likely to be productive of much good. I have great pleasure in bearing testimony to the unremitting attention and valuable qualifications of this Inspector. He is a truly religious and deserving man, and were it not that his local knowledge of the county of D— makes it necessary that I should principally confine him to that district, until I have all the Schools necessary for it established, in which his knowledge of the country is of the greatest use, I would appoint him alternately to visit all our districts. I sent him off, after a few days rest, to take a cursory survey of all our Schools in the county of F—, previous to his next regular inspection of the county of D—.

I am happy to be able to record another instance of friendly disposition in a Priest, which has been communicated to me by the School Master.— The Rev. P— B— has requested that our School, kept in G— in the county of C—, by M’G—, should be removed, for the better convenience of the people, to his chapel, half a mile from its present situation. This Priest publicly desired his parishioners not to be intimidated, or prevented from embracing the opportunity thus afforded them, of having their children educated, by bad reports; which, he said, were all misrepresentations, and had originated in ignorance and superstition. He further assured them,

that the books were all good, and that it was his wish, that all their children should be educated under the Society.

I cannot forbear adding the following account, which, among many others, I have received from the South L—— district, of the School, of which Colonel T—— and his lady are visitors. Colonel T—— pays a yearly rent of ten guineas for the School house, and the dwelling house for the Master; the new School house, &c. which he is building, is in a state of great forwardness. His lady visits the School every day, when the weather permits her. She gives monthly a premium of a new coat, &c. to the pupil who has made the most considerable progress, and she supplies all the adults in the neighbourhood, who desire them, with Bibles or Testaments. As a proof of the estimation in which the Schools are held in that neighbourhood, Mrs. T—— has received petitions from the inhabitants of different parts of the country, where they have not yet been established, praying for this benefit for their children.—The Priest, our great opposer there, is no more. What a change is effected in that country since our first attempt to open a School in it, when C—— was hunted out of it by that Priest with menaces if he should dare to return!

In order that the Committee may duly appreciate the friendly disposition of some of the Priests, it should be observed that every Priest, who has manifested the spirit of tolerance towards the Schools, as well as the very few who have been friendly, and wish their establishment, are situated in places where their power is absolute, and where the Society has not a single friend to counteract their influence, if it had been hostile. This duly considered is, in my opinion, a singular instance and manifestation of the divine favour to the happy undertakings of the Society. It shews that God is for us. Where he has raised up friends to brave the storm, there he allows their opposition to rage: where

we have no protector, he converts them into friends.

(To be concluded)

SIERRA LEONE.

We lately published some account of this Colony, (see p. 634.) The following, from the 10th Report of the African Institution, will shew the flourishing state of the Colony as late as February 1816. The happy influence of civilization, has almost made a kingdom out of chaos.

Letters received from Sierra Leone, dated in the months of December, January, and February last, give a favourable account of the progress of the Colony. The conduct of the Settlers is said to differ very little from that of the generality of English Villagers. They are chiefly engaged in trading speculations. The captured Negroes, on the other hand, subsist solely by agriculture; Sierra Leone is supplied with fruit and vegetables almost exclusively from their plantations. Many intermarriages between the Nova-Scotian and Maroon Settlers had taken place, which it was thought would result in the improvement of both. All the Settlers are now married in the manner prescribed by the Church, and the institution of marriage gains ground even among the captured Negroes. One correspondent observes, "I was present last week when 23 couples were married, all captured Negroes." He adds, "Much has been said for and against the captured Negroes:—the truth is, that there exists among them every shade of improvement, from an appearance almost miserable, to a state of improvement which, though seldom rivaling the Settlers, is treading generally very fast upon their heels. At Cabenda, Bassa Town, Leicester Town, Portuguese Town, and Barra Town, they have built huts, each in the fashion of his own country. In the neighbourhood of these places they have allotments of land, which they gradually improve. On the road from this place to the Hogbrook, it is

astonishing to see the quantity of land they have cleared during the last two years; and we now see rice and cassada fields of considerable extent, exclusively the property of captured Negroes. In appearance, the most respectable are found among those who have been longest in this colony. Among the new comers there are generally some turbulent spirits, who often commit irregularities. Unaccustomed to European dress, they neglect external appearance. Such, however, are only found among the new comers, and are rare occurrences; they soon form acquaintances, accustom themselves to their new dresses, become settled, and in their turn emulate their neighbours in respectability of appearance: this only requires time; and thus it is they get on from one degree of improvement to another."

Speaking of schools, he observes, that they do not differ in their progress from that of any English school. A school of boys, containing 150, is placed under the directions of Mr. Turner. The African youths educated in the Borough-Road School are also sedulously employed in the business of instruction. An evening school has been opened for tradesmen, apprentices, and others whose daily occupations prevent their attendance during the day. "I think," observes the writer, that "the plan of this evening school is excellent, and likely to be productive of great benefit to the grown-up Colonists, by whom it is numerously attended. There has been a public school lately opened for females, by a Mrs. Turner, a person every way qualified for the situation. Besides these, there is a school exclusively for captured Negro girls, which was until lately superintended by a Mrs. Davis, wife to a Methodist Missionary. Mrs. Davis felt a victim to the severity of the climate, and the school is now supported by her female assistants. In this school between 80 and 100 girls are daily educated."

The copper coin prepared and sent out by the institution are in circulation, not only in the Colony, but its

neighbourhood; and the people seem pleased with it. The colony is stated to be healthy: "At present," it is said, "there is not any European sick, and very few of the Colonists."

It appears by another communication, that the Government had authorised Governor MacCarthy to re-occupy the Island of St. James, in the Gambia, which will put an end to the infamous traffic in Slaves carried on by Spaniards, or rather by Americans under a Spanish disguise; and the Governor had directed an officer of the Royal African corps to begin the establishment. Governor MacCarthy has been further authorised to occupy such other spot, in the neighbourhood, as he may think offers superior advantages in point of defence, or as a commercial station.

Major Peddie had visited Sierra Leone, and had taken with him thence, on his return to Senegal, 44 volunteers—namely, 23 Native and 7 European soldiers, and 14 other persons—from among the Settlers and captured Negroes, and natives in the neighbourhood, one of whom is the son of the King of the Bullom Shore. From the arrangement which Governor MacCarthy has made, there is little doubt that information of Major Peddie's proceedings will be obtained from Sandsanding, Sego, &c.

The following is an extract from a letter of Governor MacCarthy on the subject of the schools at Sierra Leone: "Mr. Sutherland, on his arrival, was placed at the head of the Schools, and then had about 250 boys, nearly half Settlers and half captured Negroes, apprentices to various traders. These boys, previous to his arrival, had been under the care of the Rev. L. Butcher, to whom I had, at his request, given an European soldier of the Royal African corps as assistant. Every help was given to Mr. Sutherland's undertaking by the office administering the Government, and some improvement was made in the education of the children. I was extremely sorry to find, on my arrival at Sierra Leone on the 18th July, that he had resigned the

situation of school-master on the 30th of June, and intended to return to Europe. The Rev. Mr. Davis, of the Methodist Society, had, from motives of zeal, taken charge of as many boys as could be held in his chapel. Feeling extremely anxious to forward an object of so much importance to the welfare of this Colony as the education of the children, I advised Mr. Sutherland to resume his situation."

"The school continued until the 30th of October, and the children were gradually improving, although Mr. Sutherland experienced several attacks of fever during the interval. I received on that day a letter asking for leave of absence, but prevailed on him to wait a few days longer. Having, however, experienced another relapse, I complied with his wishes to proceed to Goree for a short period, for change of air, and he sailed on the 18th of November. It appears that the passage has not had the desired effect, and Mr. Sutherland, on the advice of Dr. Lardner, Acting Deputy Inspector of Hospitals, is now on his return to Europe."

"With respect to the female School—Mrs. Sutherland fell sick shortly after her arrival, and died in March, on her passage to Goree. A Mrs. Grant had, on my arrival in July, under her charge about 40 or 50 girls, mostly from the class of the captured Negroes. She continued until the 24th of September, when, finding it more for her advantage to follow mercantile speculations, she gave up the charge after a very short notice. Under these circumstances, I solicited the assistance of Mrs. Davis, wife of the gentleman above alluded to. From motives of benevolence, without any pecuniary emolument, she consented to take under her care the tuition of the captured girls supported by Government, amounting to upwards of 120. I lament to say, that, shortly after a temporary school-room had been erected at some expense in the garden of her house, and she had with great method and assiduity began her course of

teaching, she fell sick, and died on the 15th of December."

"I now purpose that the captured girls, with their two schoolmistresses, shall attend school in the room above mentioned; and Mr. Davis, who is scarcely recovered from a severe illness, has promised, with the Rev. L. Butscher, to give his superintendence, until some better plan can be adopted, and the establishment intended by the Church Mission Society completed, when they will all be removed to the Leicester Mountain."

"I have lately employed, as schoolmistress for the settler girls, Mrs. Turner, an European, the wife of a serjeant of the Royal African corps, who has received a liberal education, and will teach them to read, write and needle-work."

"The situation of second school-master on the Colonial Establishment, is filled up by a Mr. Hirst, who came on this coast as a Missionary to the Methodist Society in 1812. He has, since my return, been employed as schoolmaster at the Hogbrook. I am erecting a chapel there, which will answer also as a school-room. The building will, I suppose, be completed in two months. Being unwilling to expend public money without competent authority, I am obliged to make use of the utmost economy in such endeavours, as the price of labour is extremely high, and has not decreased for several years."

"The departure of Mr. Sutherland will operate against the plan of education of the children, but will not make me give up my experiment—I conceive may lead towards it. It is my intention to give the situation of first schoolmaster to Mr. Hirst, and to employ under him, as second schoolmaster, pro tempore, the husband of Mrs. Turner, who from education is qualified for the situation: he is a good Latin scholar, and writes a good hand. I propose to require of Mr. Hirst to come to town one or two days in the week, and to continue the remainder at the Hogbrook."

DOMESTIC INTELLIGENCE.

DOMESTIC MISSIONS.
NARAGANSET INDIANS.

Continued from p. 652.

Mr. Shores, after an intermission of the Indian School from the 6th of Oct. 1814, (the date of our last account of it,) until the 26th of Dec. then resumed his instructions, and continued them until the 30th of March 1815. He appears to have been zealous in his endeavours and unwearied in his labours to diffuse useful knowledge among the Indian children and youth, and to promote Christian virtue and piety among the Indians at large.— Having enumerated many difficulties, which he had to encounter, he adds: "Yet, in the midst of all these, it hath pleased God, in answer to the united prayers of his people, to crown, in some degree, with success, the benevolent exertions made by the Society for propagating the Gospel. I feel highly gratified that I can say, the children have attended better than before, notwithstanding the unusual severity of the winter, which, in their circumstances, might have justified negligence; and that their improvement in reading, catechism, spelling, and a little in arithmetic, has been as great as in Schools in general in Massachusetts. I have invariably attended morning and evening prayers in school, and, when the school was largest, heard them read four times, and spell twice out of the book, and catechised all or part, each day, and, when the school was less, more times. I have employed not less, but more than six hours a day, in teaching them at school; attended the Indian meeting on the Sabbath. I think I have met with them 50 Sabbaths—visited, in all, about 70 families, and some of them many times; distributed about 20 primers, and as many Bibles, and a number of tracts, sermons, and other religious books, and occasionally taught children to read out of school. In short it has been my whole business, every day, to teach what little I am capable

of, reading and religion." The whole number of scholars, this term, was 48; the most that attended at any one time was 28.

Mr. Shores now declined the service, and gave it as his opinion, that it would better promote the object of this mission, to have a master for the school, who should be qualified and authorised to give public religious instruction to the Indians. The Rev. Dr. Patten (who, with the Rhode Island Missionary Society, of which he is President, has steadily and zealously co-operated with us in conducting the mission,) having given us advices to the same purport, a new arrangement was made, and the Select Committee, on a recommendation from Rhode-Island, engaged Mr. Stetson Raymond for two months' service at Dartmouth and the vicinity, and for one month at Charlestown. The first of these missions he performed; the last, from obstacles that appeared insurmountable, he judged it necessary to decline.

• Having enquired of Dr. Patten and the Rev. Mr. Hitchcock, at Newport, concerning the state of the Indians, the missionary proceeded to Charlestown, and called on their superintendent, whose disposition towards the object, and account of the state of the Indians, were alike discouraging. Toby Ross, however, an Indian of some education, when informed of the design of his mission, appeared to approve it; but told him that the Indians were in a very unsettled state, and expressed his fears, that the mission would be unsuccessful. "He received me kindly," adds Mr. Raymond, "and went round with me, and introduced me to the Indian families: We in three days visited 18 Indian families. I conversed with them of the importance of educating their children, and bringing them up in the fear of the Lord." He proposed to open the school; "but most of them refused to do any thing about it." He called on Mr. Bocemsdes, who informed him, that such was the disorderly state of the tribe, it would be impossible to effect the object of the mission. He at-

tempted it notwithstanding. On Lord's day, at a meeting of about 20 Indians at the school-house for religious worship, "they considered the meeting their's, but were willing that he should speak in his turn." Availing himself of this liberty, he attempted to preach to them two sermons; but it was amidst so much disorder, and in the face of such prejudices, that no good was thought to result from the service. His attempt to open the school was equally unsuccessful. The Indians having become disaffected towards the only person, in whose family a missionary or school-master can be accommodated, the Indian council met and agreed, that if Mr. R. boarded there, they would not send any of their children to school, nor hear him preach. He spent four days in endeavouring to reconcile them, but in vain. Finding that he could be of no service to them, according to his instructions, he left them. He was ten days on this Indian mission, during which time he preached 3 sermons, and visited 20 families. Discouraging as this last effort of the Society, in behalf of that wretched people, may appear, the Committee, believing that the principal cause of its failure was incidental and temporary, have not abandoned the hope of ultimate success. A more favorable opening for the renewal of the mission may hereafter be found. In the mean time, consultations with our respected friends in Rhode-Island are continued; and it is recommended to the Society to continue their attention to a people which do not less need their compassionate assistance for having apparently forfeited their claim to it.

The Rev. Daniel Lovejoy has performed two missions, of two months each, during the two last years. On the first mission, he preached four Sabbaths at Vassalborough, one at Fairfax, one at Unity, one at Dixmont, one at Readfield, and one at Harlem. During his mission, he preached 36 times, and, as usual, attended conferences and prayer meetings. "In most places," where he

preached, he observes, "the people seem more inclined to hear than to obey the gospel; yet in almost every place, there seem to be some, who delight in the joyful sound of salvation," and he expresses his persuasion, that he has "been enabled to feed the sheep and lambs of Christ, which are scattered as sheep upon the mountains without a shepherd." Learning that the people at Vassalborough were making arrangements for preaching, with the expectation of employing a candidate, the Society, the last year, appointed Mr. Lovejoy to a mission of two months at Waterville and the vicinity.

At Waterville there is no church at present; and our missionary was induced by prudential considerations to distribute his services more extensively than was originally contemplated. He preached three Sabbaths at Waterville. The rest of his time he divided between Fairfield, Litchfield, Putnam, Harlem, Readfield and Fairfax, at all which places, they have contributed something for the support of preaching. "At Fairfield there is a church, and a number who have been in the habit, for several years past, of contributing for the support of the gospel." At Putnam they have never had any regular preaching before; but they uniformly attended, in considerable numbers, when Mr. L. preached here, "and there is ground to hope good has been done." This is a newly settled town. The number of its inhabitants is not large, and most of them are in low circumstances; but at their last annual meeting they raised one hundred dollars for the support of the gospel. "They would esteem it a great privilege to be aided by missionary societies." Beside the service performed by Mr. Lovejoy, as our missionary, at Harlem, he preached considerably there and at Palermo in the course of the year, partly at the expense of the Massachusetts Missionary Society, and partly at the expense of the inhabitants. "The people here are generally quite poor, but a number of them have contributed for

preaching, to the extent of their power. Appearances at these places have been pleasing. The people have attended on the word preached, well, and have listened with good attention." Our missionary catechised the children in these places, as he could find opportunity, and was much pleased with the children of one family, who had scarcely ever attended to the catechism until he introduced it, and yet in a few weeks repeated a considerable part of it correctly.—He was also gratified to find at Harlem a female, hopefully pious, who was much assisted in her religious inquiries by a Testament, which had, some years since, been presented to her by the Society through his hands. During the mission, he preached 40 times; catechised children every convenient opportunity; and visited a considerable number of families. "The cause of religion," he thinks, "gains ground in this quarter, and the friends of Zion increase; but there is still a very extensive wilderness which needs to be turned into a fruitful field. It is necessary that many laborers should be employed in the vineyard of our Lord in this region."

The Rev. Dr. Nathaniel Porter, appointed the last year to a mission of two months at Alfred, Limerick and the vicinity, performed the service assigned him. He commenced his labours at Alfred, where he was kindly received, and where, but for the shortness of the term of his mission, a collection would have been made, as formerly, for the society. Not finding a disposition in the people to attend lectures on week days, Dr. Porter spent his time in visiting them in their houses, in some of which he had the satisfaction to find, "The worship of God is attended, the Scriptures are read, and the morning and evening sacrifice is offered; and children appear to be training up *in the nurture and admonition of the Lord.*" From Alfred he proceeded to Limerick, where he "was welcomed with apparent cordiality." Here he spent his time on week days as at the former place, and for the same reason. "I visited," he ob-

serves, "and conversed with them, both parents and children, answering their questions, and, as well as I could, resolving their doubts. In these visits I have reason to think I was instrumental in confirming some wavering minds, and leaving others under serious and hopeful impressions.—Here are heads of families training up their children *in the way in which they should go*; enforcing their instructions both by the directions of the gospel, and the influence of personal example. The children at Limerick are catechised in the schools, and some of them have made a desirable proficiency in the Shorter Catechism. There are 8 districts, each provided with a school-mistress."—On Lord's day, 6th August, he preached to a "very silent and attentive assembly;" and the next day, attended a funeral and preached a lecture. On his inquiries into the state of the church, he found it to consist of 22 members, having one deacon; that there had been the addition of two members since 1813; and that two were propounded for admission. He next visited Newfield; where he preached on two Lord's days, and several lectures on week days. The church he found to consist of twenty members, having received, in the course of the last year, several additions. In the early part of summer, they were visited by a missionary, who baptized their children. After visiting Alfred again, where were two sick families, and in one of them a funeral, he returned to Newfield. "The school-districts in Newfield are 8; all supplied with female teachers, of decent abilities and good morals, and who give their pupils moral and religious instruction." At the solicitation of Col. Parsons and others, he next visited Parsonsfield, where he preached on the Sabbath. "This church is small, consisting of 8 or 10 members. In this town are 12 school-districts; some supplied with teachers, others not. Some conferences were held in this town, at which he was much pleased with the knowledge which individuals discovered of the Scriptures, and the cardinal doc-

rines of Revelation." By particular desire, he visited Hiram, which he considered as within the limits prescribed in his instructions, and preached there on the Lord's day to a full house. "Here is no church." The state of things is unpromising; but there are some here, "who seem to respect religious order, and who would," the missionary believes, "attend public worship, if favored with opportunity. They inactively lament their situation."

The Rev. Asa Piper, appointed the last year to a mission of two months at Belfast and the vicinity, performed the service assigned him, apparently to good acceptance. The mission, though "unexpected" by the people of Belfast, "was received with gratitude," and, the missionary had reason to conclude, would "produce some good effect." They imagine themselves able to support a minister, and that the great thing wanting, is spirit and union. There did not appear much encouragement for missionary service in the immediate vicinity. The labours of Mr. Piper were principally confined to Belfast, because in one of the adjoining towns there was stated preaching, and at another, a minister was ordained during his mission; and at the plantations farther distant, there were great divisions, and the people "had preachers of their own persuasion, either residing there, or occasionally with them." Another reason, assigned by the missionary is, "that the attention given to the mission by the people of Belfast inspired the hope that good might result from his stationary labours." Referring to Belfast, he observes: "I was agreeably disappointed in finding so large a number inclined to worship together; and what to me was more unexpected, assurances were given, that general satisfaction was expressed with the missionary labours. For this let God have all the praise, who openeth the heart to receive the word. All I would observe for myself is, I sought to entertain them with evangelical truths, and to render them impressive. In my private communications also, I en-

deavoured to blend Christian gravity, with meekness and conciliation." It is the opinion of the missionary, that, should not the seeds of jealousy be sown in future by preachers of opposing sentiments, the materials may be found here to constitute a respectable religious society; and, from its relative situation to the country around, may diffuse a happy influence among the settlers in the adjoining plantations." At the close of the mission, a parish meeting was holden, when a vote of thanks was passed to this Society for its liberality; and a vote, inviting Mr. Piper to continue two months with them at their charge.

Mr. Robert Cochran, appointed the last year to a mission of two months, commenced it at Palermo, where were a few persons who had been members of a presbyterian church, but had not for a long time heard a minister of their persuasion. He "found a respectable audience there;" and advised the friends of religious order to make exertions towards obtaining assistance for themselves. They promised to do "what they were able." He next preached at Montville, where were a few professed Christians. Here a woman gave him a dollar "for the translation of the Bible in the Arabian language." He took with him for Montville some of the books that were sent to him from the Society, formed a library, and appointed a librarian to take charge of them, to see that they were lent and returned to him in a given time, "because Montville and Freedom, both, now receive benefit from them, and in a proper time, a more useful one may grow out of the present." Here he visited several families, and was "received by them cordially." He preached successively at Daviston, Putnam, Belmont, Hope, Linconville and Palermo, at the last of which places he "had a large assembly, and good attention while preaching," and closed his mission at Appleton. The Society having appointed Mr. Cochran to a further mission of two months, should the funds admit; his commission was extended to that term. He preached at Mont-

ville, Belmont, Daviston, Palermo, &c. He found at Montville, that "they had increased their books;" and, believing that such a disposition of them as he had made, is conducive to an accumulation, and to care in the preservation of them, he "begs of the Society, in behalf of some people in Montville, a few religious books, still to increase their library."

Mr. Josiah Peet, at the very time of receiving a commission from the Society, in 1814, as a missionary for the vicinity of Norridgewock, was presented with a call from the town of Norridgewock, to settle with them in the gospel ministry; with the offer of two fifths of his support from the town, and liberty to employ the remainder of his time, beyond what they might thus claim, in doing missionary service in the vicinity. Encouraged by the Maine Missionary Society, and by this appointment from ours, he concluded to accept the call, and to enter immediately on his mission. This he commenced at Litchfield. "Here was a small church in a divided town, unable to procure a supply, and desiring the privilege of a communion." Not being authorised to administer the ordinance, he went to Hallowell, where he preached three times for Rev. Mr. Gillet, who preached three times in Litchfield, and administered the Lord's Supper. He afterwards preached in Norridgewock, Bloomfield, Waterville, Madison, Solon, and Starks. From Madison he "took a pilot and went to visit a settlement adjacent on a gore of land not incorporated; found a neighbourhood of about a dozen families; preached to an audience of about 60 persons; and distributed among them one Bible and a number of tracts. These people did not recollect to have ever been visited by a missionary, but once before." While in the service of the Society, he preached 45 times, attended 8 religious meetings, four funerals, administered the Lord's Supper twice, visited 8 sick persons, a number of families, and two schools. The Bibles and Hymn-Books he distributed among the poor and

destitute. The Spelling-books he gave for the use of a school in No. 4. supported partly by a donation from a Female Society in Boston, and partly by the inhabitants. He employed an instructress, and gave the books to her in trust. He afterwards "visited the place, found the school flourishing," and judged it would be "productive of much good." The bound books he generally placed in small religious libraries. Finding the books which missionaries had left with individuals were not improved to the best advantage, he collected them together, and, adding more to them, formed them into libraries under certain regulations. One of these libraries is formed in Norridgewock, one in Madison, and one in Solon. "Three or four others," he observed, "I expect soon to form, of which your books will compose a part, being already deposited in those places. The tracts I have distributed promiscuously." Referring to his settlement in the ministry at Norridgewock, he observes, "should any good result from this establishment, your society will have the satisfaction to reflect, that they have been materially instrumental in promoting it. As your commission reached me the day I received my call from this people, without this seasonable aid I know not that I should have seen my way clear to have complied with the request. I hope you will not desert the object you have been thus instrumental of effecting."

(To be continued.)

The Treasurer of the American Bible Society acknowledges the receipt of the following sums of money, from the 4th of February to the 4th of March, viz:—

1. From the 'Tolland united Female Cent Society,' in Connecticut, through Mrs. Eunice Nash, their secretary by Mr. Jeremiah H. Taylor, \$35 40
2. From Anthony Steenbach and others, collected in the sixth ward, (exclusive of three life subscriptions hereafter mentioned,) 123 93
3. From the 'Saratoga county Bible Society,' by Elisha Powell, Esq. their treasurer, 200

4. From the 'Benson Young Ladies' Bible Society,' in Rutland, Vermont, by Miss Clarissa Standish, their Secretary, 40
 5. From the 'Otsego county Bible Society,' by George Pomery, their treasurer, 200
 6. From several Ladies of the City of New-London, to constitute their Pastor the Rev. — M'Euen, a member for life, by Mr. Zechariah Lewis, 30
 7. From the Female Bible and Tract Society of Buffalo, to constitute their pastor, the Rev. Miles P. Squier, a member for life, through Susan Palmer and Sarah Ann Ransom, distributing committee, by Mr. Eleazer Lord, 30
 8. From the third congregation and society in Hartford, Connecticut, to constitute their pastor, the Rev. Nathan Perkins, D D. a member for life, 30
 9. From George Meyer, as a member for life, 30
 10. From Peter Snyder, do. 30
 11. From Anthony Steenback, do. 30
 12. From Najah Taylor, do. 30
 13. From the Rev. Joseph M'Kean, a professor in Harvard College, Mass. do. 30
 14. From William W. Woolsey, as a director for one year, 15
-
- \$854 33

BY HIS EXCELLENCY
JOHN COTTON SMITH,
Governor and Commander in Chief in
and over the State of CONNECTICUT.
A PROCLAMATION.

From a review of the dispensations of Divine Providence, during the past year, and of the ungrateful returns we have made to that ALMIGHTY BEING who has distinguished us by so many blessings, whose mercies and judgments we have equally disregarded; it becomes us, with one accord, to humble ourselves before our HEAVENLY FATHER and with Penitent hearts to implore the forgiveness of our offences, and the communication of those temporal and spiritual favours, which are alike essential to our happiness as individuals, and our prosperity as a people.

With these impressions, and in pursuance of ancient and pious exam-

ple, I have thought proper to appoint, and I do hereby appoint, **FRI-DAY, THE FOURTH DAY OF APRIL NEXT**, to be observed as a day of **HUMILIATION, FASTING AND PRAYER** throughout this State. And I earnestly request all ministers and people to convene on that day, in their several places of religious worship; that, in our solemn assemblies we may offer to the Most High, through the mediation of His Son, the sacrifice of an humble and contrite spirit for our abuse of His mercies, our repeated violations of His law, and our inattention to the gracious invitations of His Gospel. And whilst we recount the afflictive visitations of a HOLY GOD in the adverse events of the year—in depriving us of those who were endeared to us by their private worth, or who were eminent for their extensive usefulness—in withholding from us the usual supply of the fruits of the earth, and in the various embarrassments which have attended us in our lawful pursuits; let us at the same time, devoutly recognize His righteous government of the world, and adore Him for every display, whether of His justice or of His mercy.

And I recommend that we unite in fervent prayers to ALMIGHTY GOD, for His blessing upon the people of the United States, and upon the President and the subordinate officers in our national government: particularly, that it would please Him to shed His choicest favours upon this commonwealth; to inspire all in authority with zeal and fidelity in their respective stations; to impress our citizens with a grateful sense of their high privileges, with reverence for their laws, and with sentiments of charity and good-will for each other; to smile on the institutions of religion and of learning, on Christian ministers and churches of every denomination, on our college, academies and schools, and on all attempts to relieve human suffering and to promote the intellectual and religious improvement of our fellow-men: that it would please Him to prosper us in our commerce

and navigation, in our agriculture and manufactures, and in all our laudable undertakings, to reward the husbandman with an abundant harvest, and to crown the ensuing year with the bounties of His Providence and the blessings of His grace: That it would please Him to extend His paternal care to the whole family of mankind, and to put an end to the ignorance, infidelity and delusion which overspread large portions of the earth, by diffusing universally the knowledge and the belief of our holy religion; above all, that He would deeply imprint its sacred truths upon our own hearts, and enable us so to exemplify its divine principles, as that we may finally meet with its everlasting rewards.

All servile labour and vain recreation on said day are by law forbidden.
Given under my hand at Sharon, the twentieth day of February, in the year of our Lord one thousand eight hundred and seventeen, and in the 41st year of the Independence of the United States of America.

JOHN COTTON SMITH.

By His Excellency's Command,
THOMAS DAY, Secretary.

THOUGHTS ON THE CLERICAL PROFESSION.

Concluded from p. 659.

In such a world; so thorny, and where none
Finds happiness unblighted; or a' found,
Without some thistly sorrow at his side;
It seems the part of wisdom, and no sin
Against the law of love, to measure lots
With less distinguish'd than ourselves; that
thus
We may with patience bear our moderate
ills,
And sympathise with others suffering more.
Task.

In this vale of tears it is much easier to enumerate sufferings than enjoyments. Hence, although we promised, after exhibiting the discouragements which the minister of the gospel is forced to encounter, to display a scene crowned with the brightest of terrestrial joys; yet let it be remembered that they are to be still *terrestrial*, and therefore not unsullied. It is also

to be kept in mind, that reproach and poverty and toil are allotted to others as well as to him,—if not in as great a degree, yet often without those circumstances of mitigation which accompany them in his own case; that much of the reproach which is cast upon the faithful minister, proceeds from a character so foul and lights upon one so fair, that it is not believed; that if he is debarred from the possession of wealth, and is forced to struggle harder than other men against poverty, yet, as his income is fixed, it is more secure than theirs, and as he engages in fewer adventurous speculations, he is not as often reduced to want and beggary; that his labour when not excessive is peculiarly sweet; that the husbandman likewise is obliged at times, to toil beneath a sultry sun, the physician to face the wintry blast, and the merchant to brave the perils of the deep; finally, that a great part of the happiness of this life in every condition, consists in anticipation, and no path is gilded with brighter hopes than his own.

With moderate expectations therefore of human happiness, we proceed to consider the Encouragements that attend the ministry of the Gospel.

1. This is of all professions the most honourable. The dignity of the subjects with which it is conversant; the habitual elevation of mind which they are fitted to inspire; the near relation in which they place one to the Ruler of the Universe; the satisfaction which may be supposed to result from being admitted to a nearer inspection than others enjoy of his counsels; the eternal duration of the interests which it espouses: these, and many other considerations of a similar nature, conspire to exalt the Clerical Profession far above those employments which terminate in the adjustment of worldly competitions, or the ephemeral struggles after wealth and power.

2. It is here taken for granted that the minister brings to the work to which he is consecrated a renewed heart, and affections capable of being

elevated by religious contemplation. In such a case the mind is carried along by a current in which it delights to flow, and finds its labours, its cares, its daily task coincident, nay identified with its pleasures. To be occupied in contemplating the sublime truths of God's word; to dwell on his attributes, the divine excellencies of his character, and dispensations of grace to a fallen world;—to attend the blessed Saviour down to earth, listen to his heavenly instructions, and transcribe and publish the glad tidings of salvation; to accompany him to the Garden of Gethsemane and hear his groans, to calvary and witness the scene at which the rocks rent, the earth did quake, and the sun grew dark; to hail the risen Lord, and with the men of Gallilee, gaze at him as he ascends into heaven;—to follow his disciples through all their wanderings, and catch the words of inspiration from their lips;—finally to ascend into heaven, and mingle with those glorified saints, “who have washed their robes, and made them white in the blood of the Lamb:” to be occupied, I say, with themes like these as the subjects of his private meditation and public employment, confers on him who loves “the good work” a privilege far above the common lot, and opens to him sources of enjoyment in view of which the discouragements that have been mentioned, dwindle into insignificance.

3. To minds which derive pleasure from the cultivation and exercise of their own powers, the ministry of the Gospel holds out abundant advantages. If the human faculties are elevated and expanded in proportion to the magnitude of the objects with which they are habitually conversant; then surely they must learn to soar by the perpetual contemplation of a theme whose subject is Jehovah, and whose bounds are eternity. Here also is afforded ample scope for the reasoning powers in proving and elucidating the doctrines; for the taste in the composition and delivery of discourses in such a manner as to ac-

company instruction with pleasure; for eloquence in enforcing the precepts, exhortations, reproofs, and warnings of the Gospel, and in administering its hopes and consolations. This profession also introduces one to some of the greatest productions of the human mind, and opens an avenue to the richest treasures of wisdom and learning, to be employed either in the defence of Christianity, or in the illustration of its doctrines. To be employed amid the labours of such men as Hooker, and Beveridge, and Butler, and Watts, would be a privilege whatever were the subject; but when the subject is divine, when every page is kindled by devotion, and radiant with benevolence, the privilege becomes inestimable.

4. Laying it down as a maxim that virtue is happiness and vice is misery, as far as the minister is led, by the nature of his office, to practice the one and to shun the other; as far as he is excited to peculiar vigilance against temptation, and prompted to set a bright example of prudence and charity; so far he enjoys, more than other Christians, the sweets of a quiet conscience, and ‘that heavenly calm within the breast,’ which amidst all the vicissitudes of life, is an unfailing source of delight. Happy is it for us, that there is at least one spot on earth, where public opinion demands of him who ministers at the altar, unspotted sanctity of manners. In this point of view, he has no reason to repine, that malice is ever on the alert to detect the least stain upon his reputation. Even the eagle eye of calumny, so far as it increases his watchfulness over his own heart, becomes subservient to his happiness.

5. The relation which the pastor sustains to his flock, is a prolific source of enjoyment. He is bound to them by many tender ties. Although they may sometimes rise in rebellion at the doctrines he unfolds, and feel resentful under the stings of reproof, yet if his labours for their welfare seem disinterested, the fidelity which springs from love, will at length find its way to

to their hearts. His feelings are mingled with theirs in the most important and interesting changes of life. He participates in their happiness when he is called upon to unite them in the tenderest of connexions. He visits them on the bed of languishing, and allays their anguish with the balm of Gilead. He visits the house of affliction, and performs the last sad offices of friendship over the ashes of the dead. As he presses the hands of the mourners, they feel those divine consolations, of which he is the messenger, flow into their souls. Relief thus administered on the borders of despair, a light thus kindled in a valley of darkness, leaves an impression which can never be forgotten. The attachment of those also who ascribe to his instrumentality their hopes of eternal life, is dear beyond expression. They feel a portion of all his sorrows, they cling to his departing spirit, and no purer tears are shed by mortals than those which they mingle with his dust. *And they all wept sore, and fell on Paul's neck; and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more.*

6. The fraternal relations which subsist between those engaged in the same sacred work, yield a rich harvest of affection, counsel, sympathy, and social enjoyments. That attachment which arises from a unity of objects, employments, afflictions, and pleasures, is peculiarly theirs. They feel its influence shed light like a sun all around them, dispersing many a cloud that overhangs their path.

" Oft too in friendliest Association join'd,
He greets his brethren with a flowing heart
Flowing with virtue; all rejoic'd to meet,
And all reluctant parting —

Their hearts disclose each contemplation
sweet

Of things divine; and blend in friendship
pure,

Friendship sublim'd by piety and love."

Finally, the consciousness of being eminently useful in the glorious service of the Redeemer; the hope of having been instrumental in winning souls to Christ; the frequent opportunities they have to engage in the service of Him,

whose praise is the joy and rapture of their souls; and a thousand similar enjoyments smooth their rugged way, and crown their lives with the highest of sublunary bliss. Enviably beyond expression was the lot of the aged Apostle, doomed as he was to poverty and martyrdom, who, as his ministry drew near to a close, could say with serenity of soul, *I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day.* Faithful minister of the Cross! Faint not amid the discouragements of the way.—What though the storms of adversity beat upon your head, and hosts of enemies assail you! Fear not; enjoy that peace within. How short are the trials of your faith! how bright is the promise that awaits you—for *they that turn many to righteousness shall shine as the stars forever and ever!* D.

REVIVAL OF RELIGION.

Extract of a Letter to the Editor of the Christian Herald, dated Newark, (N. J.) 3d March, 1817.

Dear Sir,—Not to disappoint the expectation conveyed in No. 20 of the Herald, of a more particular account of the revival of religion in the congregation under the ministry of the Rev. Dr. Richards in this town, and which is now spreading itself in other Societies; I venture to furnish a brief statement of some of the more interesting facts and circumstances connected with this joyful event.

It was a time of general and unusual declension, when the arm of the Lord was first revealed, and a glorious light from heaven shone round about us. The fire upon the Christian altar had not wholly ceased, but the flame was feeble and obscure, and had often threatened to expire. Prayer-meetings were kept up, but for the most part thinly attended; and seldom could a solitary individual be found, who was inquiring the way to Zion. The wise and the foolish were slumbering together. But He who works for his own great name, looked down and pitied; and, at a time when human expectations were low, and when few could be found to weep over the desolations of Zion, some tokens for good began to be discovered. As early as about the middle of December, it was known that several young men were under very serious impressions,

A few of these cases had been of five or six weeks standing; but, except in one or two instances, the fact had been carefully concealed in their own bosoms. Nearly at the same time an unusual spirit of prayer was felt by some of the Lord's people, who had had no communication with each other, and by some who had no knowledge of any awakening among the secure. Their hearts were greatly moved at the low state of religion, and they could not forbear to cry, with unceasing importunity, "*Help, Lord! for the godly man ceaseth for the faithful fail from among the children of men.*" Their minds were wonderfully turned off from creatures, and made to fix on God alone; and so great were their desires that the Lord would appear in his glory to build up Zion, that they were made to agonize at the foot of his throne, and to wrestle as Jacob did when he entreated for the life of the mother and the children.

Amongst their most early and solemn petitions, was, that the Lord would awaken his slumbering church, convince them of their awful backslidings, and cause them humbly and sincerely to return unto him, that, with united heart, they might supplicate the outpouring of the Spirit, and a revival of his work—How certain is it that God hath not said to the seed of Jacob, "*Seek ye me in vain?*"

On the evening of the 19th December, at a stated prayer meeting, the first public and visible token of the Lord's special presence was witnessed among us. This meeting had been established for more than three years, and, though in a place quite central to the congregation, it had often happened that not more than 20 or 30 persons attended; but on this evening, from some secret impulse, perhaps, on the minds of the people, not less than 200 persons were present. On this occasion, the 7th chapter of the 1st book of Samuel was read, and the attention of the audience directed to the conduct of Israel when they lamented after the Lord on the plains of Mizpeh, and to the counsel given them by Samuel.—It was a solemn and melting time: professors of religion were made to weep over their own backsliding, and earnestly to implore the Divine mercy; and others were excited to inquire *what they should do to be saved?*

The Lord's day following will long be remembered by some, as a season of more than ordinary interest in God's house. The Christian was awakened from his long night of slumber, and the secure sinner made to tremble while he contemplated the vast concerns of an approaching eternity.

These impressions were imperceptibly and gradually extended; and, when the New Year opened, such an anxious desire was felt on the part of the Lord's people to

humble themselves for their sins, that the following Thursday was set apart in the congregation, as a day of fasting, humiliation, and prayer. The former part of the day was spent in the closet; and, at 2 in the afternoon, the congregation assembled in the house of God, to mingle their tears and pour out their supplications together. It was a favoured season; many a heart was broken, and He, who never refuses to listen to the cry of the humble, lent a gracious ear to the supplications of his church. Not a few date their first religious impressions on that day; and, at the same time, others found joy and peace in believing.

From this period the work has rapidly spread, and is now become general in the congregation, and extends more or less into all parts of the town, particularly in the Baptist society.

Scarcely a day passes us, without witnessing the song of praise from the lips of some new-born soul.

I cannot speak with certainty as to the number of the awakened, but I do not feel the smallest hesitation in pronouncing it to exceed 300; more than one hundred of whom have obtained a hope that they have passed from death unto life. Time only can determine as to the genuineness of this work; but the view at present is amazing, and it appears to be a work of great power. Convictions in many cases are deep and pungent, and often succeeded by extraordinary light and peace. Amongst those who are comforted, some have their hearts filled with love in contemplating the work and character of Christ, and are enabled cheerfully to commit their everlasting interests into his hands.

This solemn work has been attended with much feeling, at the same time that it has been free from any lively agitation, noise, or disorder; more than the ordinary exercises experienced in the momentous change of passing from death unto life. It has extended more or less to all ages and conditions, and men of the stoutest hearts and proudest spirits have, like the stubborn and lofty oak of the forest, been compelled to yield to its power, and bend to the mighty rushing wind. Many heads of families are the joyful subjects of this power; but the greater number are in the morning of life, and some even from 10 to 15 years of age.

The people of colour also, on this occasion, have been remembered by the great Head of the Church; and more particularly those who have attended for instruction in the Sunday School. What encouragement does this fact furnish to teachers and patrons of these highly beneficial and interesting institutions; and what delight and pious gratitude must the reflection occasion, that He who gave himself a ransom for all,

to be testified in due time, has brought, as we humbly trust, a number of this poor, and neglected, and suffering people to experience the riches of his grace! and it will be seen, in the light of eternity, whether or no their benevolent exertions have been blessed as a mean in accomplishing this happy end.

During the progress of this revival, much quickening and consolation has been imparted to Christians, though for the most part not until they had been the subjects of great searching of heart, and deep humiliation before God. It has been an occurrence not unfrequent among professors, and particularly in the early part of the blessed work, to lose a sense of God's favour, and even to relinquish their hopes. They were smitten with such a conviction of their awful departure from God, that they could not think it possible that they had ever known the Lord in truth. But, with few exceptions, after a season of darkness and conflict, they have regained their hopes, accompanied with a new and peculiar delight in God's service, and with renewed zeal for the honour of his cause.

We have no reason to think that there is any suspension of the Divine influences; but that, on the contrary, the blessed dews of heaven are still descending upon us.

If the Lord spares me, and the work advances, I may acquaint you with further particulars, as circumstances may arise, and opportunity occur.

It must rejoice the hearts of Christians to learn that this gracious work is not limited to the town of Newark, which has been, and still is, highly favoured of the Lord; but that the blessed influences of the Holy Spirit are felt, and made manifest with power in nearly twenty of the adjacent parishes in New-Jersey.

BIBLE FOR THE JEWS.

Letter from Mr. Hawtrey to Miss Hannah Adams, dated London Society House, Spitalfield, Sept. 25.

My dear Madam—Your kind letter, inclosing a draft for one hundred pounds from the Ladies' Boston Society, has just come to hand, and I hasten to send you the cordial thanks of our committee for the same. I have also to acknowledge the receipt of your interesting work with the accompanying letter. Amidst some discouragements, sent doubtless by God to try our faith and patience, a very bright prospect of a final blessing on our endeavours still lies open before

us. We have just completed the four Gospels and acts of the Apostles in pure Biblical Hebrew, and the Committee of the British and Foreign Bible Society have also just received such pressing calls for them from Russia and Poland, where there are nearly a million Jews, that they are about to take of us *one thousand* copies for immediate circulation there. This is a most providential interference in our favour, and shews at once that God is with us. We have also two young Jewish *Rabbies* who are studying for the ministry, in whom the grace of God is *very conspicuously displayed*. In our schools we have at this time forty one boys and thirty-seven girls. Most sincerely praying that the God of Abraham may bless all those ladies who have taken up the cause of poor outcast Israel, and that their example may be very widely followed in America, I am, dear Madam, yours, truly,

C. HAWTREY, *Joint Sec'y.*

P. S. If our funds are but sufficient, we hope to *complete* and publish the New Testament in the course of next year. The whole expense of the first edition will be £3000. No pains are spared to make it a perfect work, and a most important translation it will be.—*Ch. Disciple.*

Ordination.

Ordained at Huntington, (Ripton Society,) on the 5th inst. the Rev. Thomas F. Davis, over the church and congregation in that place. The services were performed in the following order: Introductory prayer by the Rev. Mr. Rogers, of New Fairfield; sermon by the Rev. Mr. Dutton, of Stratford; consecrating prayer by the Rev. Mr. Waterman, of Bridgeport; charge to the Pastor by the Rev. Mr. Bartlett; right hand of fellowship by the Rev. Mr. Andrews, of Danbury; charge to the people by the Rev. Mr. Crocker, of Redding; concluding prayer by the Rev. Mr. Grant, of Bedford. The singing was excellent; and the solemn and impressive manner in which the whole services were performed, together with the profound attention of a crowded audience, awakened reflections that the transactions of this day were doubtless ratified in Heaven, and are ultimately connected with the eternal interests of minister and people.